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There were a few instances of frigidity and impotence, Tashi Dawa said. He treated these with aphrodisiacs and they gave him no more trouble after that. The medicine used in such cases was the juice of the Japutsitsi plant, popularly called Gege of Wangla, (I was not able to identify this plant botanically and therefore cannot give its Latin name).

I met Thakur Mangal Chand, alias Tashi Dawa again, upon other occasions, and was treated to long discourses on Tibetan medicine. The data, which I noted at the time appears to be irrelevant to the question of polyandry, however, apart from the interesting cases mentioned above, so I shall abstain from giving a fuller account of it here. It is nevertheless perhaps worth mentioning that I heard from the *amchi* that abortion was practised on unmarried women and even on married ones in certain circumstances (when it was too apparent that conception was not due to relations with a husband). To bring about the required results, he made use of a mixture of horse-blood, red soot called *tsoi*(?), musk and bee's wax.

On another occasion, I was interested to hear from a *gelong* (*dGe-sLong*), or high ordained lamaist priest, called Dön-drup, whom I met on the 27th of June, 1938, in the village of Billing near Kyelang, of the way in which sex plays a role in reincarnation. When a soul is searching for a womb in which to be conceived for rebirth, should the woman eventually chosen love her husband, it is sure that the new earthly form taken will be female. If, on the contrary, the woman does not love her husband, a boy will be born.

This statement was strangely reminiscent of *The Tibetan Book of the Dead* by W. Y. Evans-Wentz (Third Edition, 1957), in which it is said that if the deceased, who is to be reborn, is about become a male, an intense feeling of aversion for the father and of attraction for the mother comes upon him, or vice-versa as regards birth as a female.

B. POLYANDRY IN RUPCHU *(RUP-CH'HU)* AND LADAK *(LA-DWAGS)*

1. RUPCHU

On the way between Lahul and the Rupchu plateau, I encountered many people on the road, mainly in the evening when we reached camping places. These people varied between Tibetan nomads moving south with goods to sell, Lahulis visiting Kulu or returning from there, and Tibetan pilgrims on their way to and from the holy Buddhist places in The Indian plains.

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beaten and obliged to pay compensation to the outraged husbands. Sometimes, I heard, the lover, assisted by friends, resisted and a fight ensued, in which the husbands' party might also be reinforced by friends and relatives. In the end a third party would be brought in to arbitrate and fix the amount of compensation due, if adultery was satisfactorily proved.

In the case of a *mag-pa* wife, or a *mag-pa* husband, I have already mentioned above, in what I wrote on divorce proceedings, what the correct behaviour is in cases of the partners' infidelity.

As a rule, immorality is something that attempts are made to conceal, and scandals do not occur often because everyone always tries to hush them up. One of the chief difficulties that has to be faced, if such a case becomes known and has to be dealt with in the glare of public knowledge, is the problem of property. A guilty couple will have none to live on and, unless they can collect sufficient means to buy themselves at least a land tenancy, they will become beggars and be forced to live on grudging public charity.

The fate of illegitimate children is also a sad one. In most cases, hushing up the affair consists in considering a child born of an adulterous union as one of the family. Abortions are nevertheless often resorted to, and in the case of unmarried girls frequently practised. In Leh, Moslem barbers are those who perform these operations. Unwanted children begotten in this way are often done away with, too, by the mother simply giving birth to the child near the river, and throwing it into the water to drown. This is often the case with nuns in monasteries, who should be chaste in accordance with their vows. Most illegitimate children who live to be adult, become lamas or nuns. The principal reason for this is again that they have no property and cannot marry. In this way, they can live off the resources of the monastery.

5. *Dissolution of marriage by death*

If the eldest husband of a woman dies, the widow is automatically the official wife of the surviving eldest brother of the deceased, by inheritance. No marriage ceremony need be performed. If the woman does not like to live with this man and his younger brothers as she did during the lifetime of the eldest, but at the same time, does not like to leave the family household or to take yet another husband different from those she has had so far, or, again, if the surviving eldest brother does not wish to keep her as his wife, she is entitled in all these cases, to maintenance by the family. This takes the form of a piece of land